TIMES AND SEASONS.

Vol. 2. No. 20. CITY OF NAUVOO, ILL. AUG. 16, 1841.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, AUG. 16, 1841.

DEATH OF GENERAL DON CARLOS SMITH.

With emotions of no ordinary kind, we announce the death of Don. Carlos Smith, the publisher and one of the editors of this paper, which unexpected event took place at his residence, in this city, on the morning of the 7th inst. at 20 minutes after 2 o'clock, in the 25th year of his age.

The deceased had been afflicted some time, but nothing serious was apprehended, and, not until a day or two before his death was he thought to be dangerous. It was then ascertained that disease had been preying upon his system in such a manner, as to bid all medical skill to cheek, and he gradually sank in the arms of death.

His funeral obsequies took place on the 9th inst., amid a vast concourse of relatives and friends. He was buried with military honors, holding at the time of his death the office of Brigade Major of the 2nd Cohort of the Nauvoo Legion.

The death of Don. Smith, so unexpected, caused a sensation, not only in the minds of his relatives, but his numerous acquaintance of friends, which will never be forgotten. Endeared to the church and to his friends by all that was virtuous, honorable, and exalted in a christian and a man—to his partner and children, all that was affectionate, kind, and lovely, as a parent and father—to his aged mother who survives her youngest son, by all that was dutiful, and affectionate as a son.

In all our associations with mankind, we never knew of an individual who stood higher in the estimation of all, than did the deceased. His countenance was courteous and kind. His disposition, even kind, and gentle, ever looking over the foibles of his fellow man, and putting the best construction upon their actions, at the same time setting them such examples of integrity, sobriety, humanity, and virtue, as could not but secure every man's admiration, and consequently he enjoyed the good will of all his friends and acquaintance.

He was just in the bloom of manhood, and bid fair to fill a great share of his fellow men. But just as the sun was shining with its lustre,

[illegible] shedding its radiance all around, in one [illegible] moment—

"Lo! at day [illegible] night."

[illegible] hopes of relatives and friends and the [illegible] community, who had observed with pleasure and delight the opening glories which shone around his path, who had marked his virtues, faith, and piety; and who had received counsel [illegible] hands, were blasted, and sorrow and [illegible] has taken the place of high strung hopes and ardent anticipations.

Since our acquaintance with the deceased, we have shared his friendship, and have had opportunities of marking his character under various circumstances—we have seen him struggling against misfortune and stemming the tide of adversity, and have seen displayed, under those unpropitious circumstances, patience, resignation, and firmness—his only anxiety seemed to be for the welfare and comfort of his family and parents, who clung to him for support.—We have likewise marked his conduct while prosperity and peace filled his noble soul, and gladdened his fire side, and while honor from God and man was deservedly lavished upon him, and he remained the same kind affectionate, and pious character.

He will be missed in the councils of the [illegible] and as president of the High Priesthood, which office he filled with honor to himself and credit to the church. As a councillor in the Church of God he has frequently given evidence of wisdom far beyond his years, and the aged have listened with amazement and delight at the wisdom which flowed from his lips.

He was warmly attached to the cause of truth, and in the day of trial and bitter persecution, when others wavered and turned aside, he stood firm and immovable, trusting in the mighty God of Jacob, and fearlessly advocated the cause of suffering Zion, and ever maintained his integrity.

While writing this, [illegible] upon us, which give evidence of his worth, his kindness, his sociability, his [illegible] and friendship as a private person, and we must bring this notice to a close. May the God, who in the order of his providence, has called from [illegible] brother and friend, to [illegible] by his spirit, to follow him, as he follows Christ.

A Discourse was delivered at his funeral by Elder John Taylor, which was attentively listened to by the immense concourse which assembled to pay their last respects and kind offices to the deceased.

"Now he's gone we'd not recall him
From a paradise of bliss,
Where no evil can befall him,
To a changing world like this.
His *loved* name will *never* perish,
Nor his mem'ry crown the dust;
For the saints of God will cherish
The remembrance of the *just*."

The deceased has left a wife and three children to mourn his loss.

LINES, WRITTEN ON THE DEATH OF GEN. DON CARLOS SMITH.

BY MISS E. R. SNOW.

"Thy shaft flew thrice and thrice my peace was slain."

Th' insatiate archer, Death, once more
Has bath'd his shaft in human gore!
The pale-fac'd monarch's crimson'd bow,
Once more has laid a good man low!

If tears of love could ever save
A noble victim from the grave—
If strong affection e'er had power
To rescue in the dying hour—
If kindred sympathy could hold
A jewel in its sacred fold—
If friendship could produce a charm
The heartless tyrant to disarm—
If wide acknowledg'd worth could be
A screen from mortal destiny—
If pure integrity of heart
Could baffle death's malignant dart—
If usefulness and noble zeal—
Devotedness to Zion's weal—
A conduct grac'd with purpos'd aim—
A reputation free from blame,
Cou'd save a mortal from the tomb,
And stamp with an eternal bloom,
He never would have bow'd to death,
Or yielded up his mortal breath.

Ours, is the sorrow—ours the loss!
For thro' the triumphs of the Cross,
His noble part by death set free,
On wings of immortality,
Tracing the steps the Savior trod,
Has reach'd the paradise of God.

There he rejoins the ransom'd choir—
There, there he hails his noble sire,
A Patriarch of these latter-days,
Whose goodness, mem'ry loves to trace
With rev'rence, gratitude and love:
He left us for the courts above.
There, with the Spirits of the just,
Where Zion's welfare is discuss'd
Once more, their kindred spirits join—
Once more, their efforts to combine
In Zion's cause.—And shall we mourn
For those who have been upward borne?
And shall the "Legion's" sorrow flow,
As if a Chieftain were laid low?
Who threw his frail escutcheon by,
To join the Legion forum'd on high?
Yes, mourn:—the loss is great to earth—
A loss of high exalted worth!

City of Nauvoo, Aug. 8th, 1841.

From the Gospel Reflector.

ON PRIESTHOOD.

BY ELDER EBASTUS SNOW.

[Concluded.]

Having thus endeavored to trace these two priesthoods down till Christ came, I shall now take a brief view of them as they existed in the Apostolic age, and from that period till the present day.

By comparing together the two passages of scripture, which stand at the head of this article, one spoken by Moses to Israel, the other by Peter to the Christian church in his day, it will be seen that the blessings conditionally promised to Israel, and the "holy priesthood," which through their transgressions they were deprived of, were subsequently conferred upon the Christian church: "ye also as lively stones are built up a spiritual house, an holy priesthood." We are told in John's Gospel, xv. 16, that Christ ordained his apostles; and of course he ordained them to the same priesthood he had himself: for the Apostleship is the high priesthood; hence Christ is called the Great Apostle, and High Priest of our profession. Heb. iii. 1. Unto Peter, (who was also called Cephas, were the keys of this ministry committed,) and James and John were his assistants and counsellors, and those three Paul says, seemed to be pillars of the church.—Gal. ii. 9. Next to the apostles in office came the seventy, Luke x. 1, whom Jesus called to be travelling ministers in all the world, which agreed with the order of the seventy elders, mentioned, Ex. xxiv. 1–9, which were ordained under the same priesthood in Moses' day. Besides these travelling elders there were standing elders ordained in all branches of the church in all parts of the world. (See Acts xiv. 23. Tit. i. 5.) It appears from the scriptures that

the office of an elder is next inferior to the apostleship in all spiritual affairs: for instance when the question of circumcizing the Gentiles was agitated, the apostles and elders came together to consider this matter.—Acts xv. 6. After elders came priests of the lower order of priesthood, then teachers, and deacons, which are appendages to that priesthood. All these officers combined, form that spiritual house, and holy priesthood of which Peter speaks; being appendages one to the other, as members of the same body, and timbers of the same building, Jesus Christ being the chief corner stone; the great apostle and high priest, and Peter, James, and John, the main pillars. Other apostles and elders the principal timbers.—The lesser offices, studs and braces, and all combined, a royal priesthood. Be not startled, gentle reader, at the idea of these two priesthoods being blended together in the Church. The lesser priesthood always was an appendage to the greater, and I trust I have already conclusively shown that the lesser as well as the Melchizedek priesthood existed before the ceremonial law was given by Moses; but when the law was given, and the holy priesthood taken away, the lesser priesthood continued officiating under the law until Christ came and fulfilled the law; and most people believe this priesthood was done away with the law; but if it existed among the people of God before the law was given, why may it not continue after it is done away. But we have something positive to offer on this point. In Num. xxv. 13, it is called an *everlasting* priesthood. Also, Ex. xl. 15, God, said it *"shall be an everlasting priesthood throughout their generations."*

The law being abolished with the Jewish rites and ceremonies, the priests who rejected the Gospel, were no longer acceptable to God; but those who held the lesser priesthood in the church of Christ administered outward ordinances—the latter of the gospel, viz., baptism in water for remission of sins,—and the apostleship or high priesthood, and eldership its appendage, held the right to lay on hands for the gift of the Holy Ghost, and to officiate in all the lesser offices in God's house. Hence, Phillip one of the seven ordained in Jerusalem to attend to the daily ministration, who probably held the lesser priesthood, went down to Samaria and preached and baptised the people in water. Then Peter and John, went down and prayed, and laid their hands on them and they received the Holy Ghost.

John the baptist also, who inherited the Aaronic priesthood from his ancestors baptized in water for the remission of sins, telling them at the same time that Jesus should batized them with the Holy Ghost, he having the Melchizedek priesthood.—Dr. Clark, and Dr. Lightfoot, inform us that water baptism was very common among the Jews, even as far back as the days of David, and Solomon. The manner in which men were consecrated, and the priesthood continued from one to the other, and from one generation to another was as follows: when they were found worthy, being prepared from before the foundation of the world, according to the fore-knowledge of God, and when God manifested that it was his will, they were consecrated by the imposition of hands, and ordained by the power of the Holy Ghost, who was in the one who ordained them. No man can rise up and assume the priesthood, for Paul says, Heb. v. 4. "No man taketh this honor unto himself but he that is called of God as was Aaron." For further proof of the manner of ordaining, see Acts, xiii. 2, 3. "As they ministered to the Lord and fasted, the Holy Ghost said separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." See also Acts, vi. 6, and first Tim. iv. 14.—"Neglect not the gift that is in thee which was given thee by prophecy, by the laying on of the hands of the presbytry."—Simple as the imposition of hands is, great things have been done by it when administered by the servants of God in faith.—The prophet Habbakkuk describing the coming of the Lord says: "His glory covered the heavens, and the earth was full of his praise, he had horns coming out of his hands, and there was the hiding of his power." Horn, in scripture, horns are figuratively used to represent power, as in this case, "Horns coming out of his hands, and there was the hiding of his power," which shows the power of God manifested through the imposition of hands. Jesus practised the laying on of hands upon the sick, and they were healed, and he commanded his disciples to do the same; also, for the gift of the Holy Ghost. Therefore, the scriptures say,

Joshua the son of Nun was full of the Holy Ghost; for Moses had laid his hands on him. But without the authority of this priesthood, and the ordinances thereof, the power of God is not manifest to men in the flesh. It is the channel through which the Holy Spirit flows upon the people of God. It holds the Key of the knowledge of God, or the mysteries of the kingdom, and when men render themselves unworthy of the priesthood, and God takes it from them, they are left without revelations, and the gifts of the Spirit.

To the loss of the priesthood may be ascribed most of the divisions in the Christian world at the present day, and the great doubt upon the minds of all the contending parties, which have prevailed to such an extent from the days of the primitive Christians. By a reference to Eph. iv chapter from the 9 to the 15 verse, it will be seen that the officers there mentioned for perfecting the saints, for the work of the ministry, &c., were designed, first, to bring to the unity of the faith those who embraced the Gospel from all classes; second, when they were thus united in the doctrine of Christ to prevent their being divided into sects and parties, and led about by every wind of doctrine through the cunning craftiness and deceit of false teachers. That Isaiah and the apostles clearly foresaw that the Christian world would apostatize and divide, and the priesthood and its gifts and powers cease among them, is evident from what they say. Paul says, 2 Thes. ii. 3, "there shall come a falling away and the man of sin be revealed," &c.; also, 2 Tim. 3d and 4th chapters, he says, "the time will come when they will not endure sound doctrine; but will make their own teachers such as God does not choose, who have a form of Godliness; but deny its power: and these teachers will turn away the people from the truth, and turn them to fables. Peter in his 2d General Epistle, 2d chapter, written not to a few; but to the church in general, plainly declared there should be false teachers among them, who through covetousness should make merchandise of the people and bring in damnable heresies, or as some have more properly translated it, destructive sects and parties. But Isaiah's testimony is conclusive upon this subject in the 24 chap. where he prophecies of a time when the whole earth will be corrupted by the people, transgressing the laws, changing the ordinances, and breaking the everlasting covenant. The covenant here alluded to was doubtless a covenant of priesthood established in the Gospel dispensation; for the covenant under the Mosaic dispensation was called a covenant of priesthood, Num. xxv. 18, & the Mosaic being a type of the Gospel dispensation the everlasting covenent was the establishment of the Melchizedek priesthood in the Christian church, by which the ordinances of God's house could be administered, and the spiritual gifts and powers of the Holy Ghost manifested to those under the covenant; and the subsequent breaking of the covenant deprived them of the priesthood, and its train of attendants.

That the foregoing predictions have been fulfilled since the apostolic age, all who are acquainted with church history can testify; but to the reflecting mind the present confused state of Christendom, is all the evidence needed. After Popery was established, and the papal jurisdiction extended to the utmost limits of the empire, and the Christian world shrouded in darkness for ages; in the forepart of the sixteenth century Luther Calvin, Melancthon, Zuinglius, and many more of the clergy of Germany, England, and other parts of Europe, began to protest against many superstitions of Catholicism, and the authority of the pope, and cried aloud for reformation: and though they succeeded in abolishing some of those absurdities, and effecting a reformation in different parts of Europe, thereby diminishing the power of the pope; yet they could never agree among themselves. And the different sects which they established have since divided, and subdivided, like the branches of a tree, shooting one from another until their number in Europe, and America, is estimated by some late writers at upwards of two hundred, and though the founders of the first reformed churches were Catholic clergymen, who were ex-communicated; yet they claimed no priesthood except from the Mother Church whose authority they disavowed, and were it asserted that she had a priesthood acknowledged of God, (which is altogether inadmissible,) she was sure to divest her dissenting members of that authority.

Perhaps, by this time the reader will ask if the church apostatized, if the cove-

nant was broken and the priesthood taken from them, whether or not there is any promise of its being restored in the last days; as the Latter day Saints testify has been the case? To this, gentle reader I most unhesitatingly respond in the affirmative. The covenant must be renewed. Israel must yet become a kingdom of priests, on their native land. The prophet declares they shall be gathered, and that God will give them pastors after his own heart; also,—Isa. i. 26, "I will restore thy judges as at the first, and thy counsellors as at the beginning." Isaiah lxi. from the 4th to the 9th verse inclusive, prophesies that they shall repair, and rebuild their old waste cities that have been desolate for many generations. Verse 6 he says: "ye shall be named the *priests* of the Lord, men shall call you the ministers of our God." Verse 8. "I will direct their work in truth and will make an everlasting covenant with them;" also, chap. lxvi, he prophesies in the 19th and 20th verses, that God shall send his servants and gather them from all nations, and his glory shall rest upon them. He says, verse 21, "And I will also take of them for *priests* and for Levites saith the Lord."

COMMUNICATIONS.

City of Nauvoo, August 4th 1841.

To the Editors of the Times and Seasons:

DEAR BRETHREN:—

Notwithstanding our mission to England has been published in various forms, I feel disposed to give a sketch of our proceedings in London and the regions round about. During a journey of about 200 miles from Manchester to London which was performed in a few days, Elders Smith, Woodruff and myself baptised and confirmed 130 souls, and arrived in that city on the 18th of August 1840. We crossed the river Thames on London Bridge, and called on a Mr. Allgood in 10 King St. Borough, to whom we had a letter of introduction; we were received with kindness, and were directed by Mrs. Allgood to a place of lodging where we took up our abode. We then went forth in the city visiting the Ministers and endeavoring to find a place to preach. We delivered our testimony to many of them who with one consent said "we have enough and need no more revelation;" thus fulfilling a prediction of the Book of Mormon, viz: "We have a Bible and need no more Bible." We continued in this manner more than two weeks before we found one person who would receive our testimony; in this situation we cried mightily unto the Lord that he would open some heart for the reception of his word, at length we were providentially directed to one Henry Connor, a silver smith, who Cornelius like, gladly received our testimony with all his household, and the old gentleman gave glory to God that we ever came under his roof; he went with us to Tabernacle Square, where, for the first time, we lifted up our voices in that city and that in the open air.

On our arrival at that place there was a gentleman preaching; after finishing his discourse another was about to take the stand, to whom I went & asked if he would let one of us preach as we were lately from America; he readily consented and proposed that we should preach first.—Accordingly, Elder Smith went forward and delivered a short discourse which had a very good effect. After this, the above mentioned gentleman proceeded; when he had concluded, I asked him to give out an appointment for us in the evening.—He then asked, "to what people do you belong?" I said, "to the Latter Day Saints." He then began ridiculing us, and said we were a bad people going about breaking up churches &c. He then urged us to leave the place, saying we don't want you here; the people then arose and said, they have as good a right here as you or any one else. I then arose upon a chair to give out an appointment, and a certain preacher steped forward and pulled it from under me; but this, instead of proving an injury to us caused several to embrace the things spoken by us, who soon after were baptized, thus fulfilling the words of the Saviour, "you can do nothing against the truth, but for it." Twenty three days after our arrival in that city, Elder Woodruff left for Herefordshire; we had at that time baptized but one. Elder Smith and myself continued preaching at that place, and also in a private room at Father Connors. Soon after we baptized 10 persons; we then organized a Church of 11 members, and ordained two Priests, viz: Father Connor, and Br. Cooper; many were believing and much inquiry.

We were under the necessity of leaving there the last of September to attend a Conference in Manchester on the 6th of

October. We then met in council with our brethren and transacted such business as was brought before us.

About the middle of October, Elders Woodruff and Smith returned to London, and I remained in Manchester and Liverpool to assist in forwarding the printing of the Book of Mormon. Elder Young and myself took a short mission to Preston, Church Town, South Port, and also went into Wales to the town of Hardin on the river Dee, where we preached twice and the people almost universally received our testimony. In this place the power of God was manifested in healing the sick and restoring one who was nearly blind to sight. A young man lying at the point of death was healed, and in a few days went forward and was baptized. A large Church has since been raised up in that place, and many of them are expected here this fall in company with Elder Burnam, one of the seventies.

We then returned to Manchester, Nov. 25; left that place in company with Elder Young, and visited the following places, viz: Macclesfield, Bursiem, Stanley, Lain End, West Bramwich and Birmingham. Here are large Branches in each of the above named places. We traveled by Coach and Railway, and arrived in London on Monday Nov. 30, and found Elder Woodruff then in good health. Elder Smith had left there two or three] weeks before our arrival on account of ill health, and gone to Saffordshire Potteries. Elder Woodruff baptized 3 the day before our arrival, the only ones added in my absence. Elder Young continued with us eleven days. We preached three times on the Sabbath, and also two evenings in the week; the remainder of our time was spent in visiting the following places: St. James Park, where we had a view of Queen Victora's Horse Guards well mounted upon black horses, also several hundred foot guard, and a band of music; the scene was the most splendid I ever beheld. From that we visited the Monument near London Bridge, erected in commemoration of the dreadful fire in that city, in the year 1666. We ascended 345 black marble steps which brought us 200 feet in the air, where we could overlook the city which to us appeared to be a little world. This monument is the largest in the world. We then went to St. Paul's Cathedral, and visited every part of it; went into the whispering gallery, then into the steple. Elders Young, Woodruff and myself went into a brass ball which was on the top of the steeple 404 feet above the ground.—It will hold twelve men; but from the ground appears but little larger than a man's head. We examined the Library which was very large and ancient. We also examined the bells and clockwork.—We went among the Tombs, and there saw more than fifty Monuments erected over their most distinguished dead. We then visited the British Museum; Elder Woodruff and myself had previously spent considerable time there in examining Papyrus, Mummies, Sepulchres, Marble Statutes, and many other antiquities too numerous to mention. We were highly gratified in viewing these relicks and considered our time profitably spent. We then visited the Tower of London; in a room 150 feet by 33, we saw arranged in regular and chronological order, no less than 22 Equestrian figures of the most celebrated Kings of England, accompanied by their favorite Lords, and men of rank; each one together with their horses in the armour of the respective periods in which they lived, and many in the identical suits in which they appeared while living.—There was deposited in the towers, 500,000 stand of arms, and cannon of various sizes; some of them measuring 18 or 19 feet in length; some were brass peices very handsome and ancient. We also saw swords, spears, simetars and pistols, which appeard to me to be without number. The cannons were taken in their conquests of Nations. We then saw all the Crowns and Jewelry of all their eminent Kings and Queens deposited in a cell formerly used as a Prison and in which at one time were confined seven Bishops. We also saw the Block and Axe formerly used for beheading, and many other curiosities which I will not attempt to describe. We then went and viewed the Tunnel under the Thames, a description of which would be useless as it has been given on page 262 of the Times and Seasons. We visited Westminster Abbey and many other places, after which Elder Young left us. December 11. Brother Woodruff and myself continued to preach, and the work seemed to revive, and we baptized from 5 to 6 every week during our stay in that city.

On the 26th, in company with Brother Woodruff, Dr. Copeland and Lady, I went to see the Queen as she passed, going to

open the Parliament and deliver her speech to the Peers of the realm. From Buckingham Palace to the Parliament house, a distance of one mile, she passed in the State Carriage, drawn by eight cream colored horses, elegantly decorated and attended by all the State attendants, and the horse guard going before, and others bringing up the rear, accompanied by prince Albert on her left side, and Lady Southerland, the first maid of honor, opposite. We were placed in front of the line by one of her horse guards, to whom we had an introduction, by Dr. Copeland, as gentlemen from America; consequently we had a fair view. As she passed and returned she bowed to us and we returned the salutation; and I can assure you we were much gratified with our morning excursion. It was supposed that there were between three and four hundred thousand persons present, and every thing passed off in perfect order, no accidents of any kind. Queen Victoria is considered the greatest Sovreign in the world, and her Dominions are more extensive than those of any other Monarch; the number of her subjects amount to two hundred millions, or more. The scene was the most superb I ever beheld. The great concourse of people assembled —the magnificence of the regal cavalry, and the appearance of the young Queen, the head of so many and such vast dominions, struck upon my feelings with a degree of interest which I have seldom, if ever before, experienced, and altogether the scene will not be soon forgotten by me. Her Majesty is small in stature, and unlike the English Women in general; she is pale and delicate looking, blue eyes, fair skin and an innocent and feminine look; but there is nothing particularly striking or handsome about her; I have seen many better looking women in America.

On the 23 of January, again accompanied by Elder Woodruff, Dr. Copeland and Lady, I visited St. Catherine's Dock; from that we went to the London Docks, then into the east wine Vault, one of the greatest in the world; it covers nine English acres of land, being arched over and supported by pillars, branching off into several different roads. We traversed every part of it; each one carried a lamp in their hand: we tasted the wine, having an order granting us that liberty. In this Vault was deposited forty thousand pipes of wine, thirty thousand of port, the remainder sherry. Over this Vault a part of the city is built, so that it appears to be a sort of Cavern. From thence we visited the Jewish Synagogue to see their order of worship, which was all performed in Hebrew. We stayed during the whole ceremony in their worship, and at the same time some were singing the Psalms of David, in a sweet and melodious manner, some reading, some praying and others in different attitudes of worship, all of which passed off with great solemnity and order; there were no females present at that meeting, and no one permitted to enter their place of worship without a hat on. At the door we were requested to put ours on, which we accordingly did; but passing farther into their Synagogue, the beauty and splendor thereof caused us again to take them off. A second request to put them on rather embarrassed us, and perhaps to them we might have appeared a little *Clownish*.—During their worship, my mind was unusually solemn, and I looked upon those sons of illustrious sires, with mingled emotions of joy and sorrow for the unparallelled cruelties which have been inflicted on their Nation, and joy that the day of their redemption was near. They seem to be a peculiar *people*, and can readily be distinguished from all other Nations. There are 200,000 now living in London mostly by themselves; we visited the part of the city in which they reside, called Peticote Lane, a noted place of business for the Jews. The streets were so crowded that it was with difficulty that we could pass. They are the most spirited, ambitious, and persevering people I ever saw. They believe the gathering of Israel in the last days, is near, and they are waiting for their restoration to the land of Palestine. Much might be said upon this subject, but let this suffice for the present.

About the middle of December we were requested to go to Woolwich, nine miles down the river, and, accordingly I went, took the rail road in the Borough, near London Bridge, passed the large town of Dedford on the left, thence to Greenwich, the end of the rail road, then took coach to Woolwich. I was permitted to preach twice on the Sabbath in a private room; the day following I went with me to London to be baptized, in consequence of the ice in the river, and the steepness of the banks, at the same time

I baptized an eminent physician by the name of Copeland. At that place is a large dock yard, in which 3000 men are constantly employed in building ships and preparing for war, 1,500 of them are convicts. There is a great number of soldiers constantly at this place. The barracks are very extensive and beautiful, surrounding the parade ground, which is an elevated piece of ground extending back some distance from the river; it much resembles the western prairies, it is very healthy, and a place of resort in the summer season for pleasure, and also for health. I afterwards visited the place once with Elder Woodruff, and once with Elder Snow, to give him an introduction to the Saints, and friends of that place, which visit was very interesting to them.

We held a conference in London at J. Barrett's Academy 57 Kings Square, on Sunday 14th February, 1841. There were represented 4 churches; 1 at Woolwich, one at Ipswich, about 60 miles from London built up by Elder Pitt, one at Bedford which was raised up by Elders Goodson and Richards in 1837 consisting of 42 members; the church in London numbered 46 members. A conference was then organized consisting of one hundred and six members, over which Elder Snow was left to preside. We baptized an independent minister who was ordained an elder, and we left him preaching to, and baptizing his own congregation. This man was the only minister who would open their chapel for us in London. We preached only once in his chapel, at which time we secured the shepherd. Elder Snow spent about two weeks with us previous to our leaving the city, which time was spent in visiting the Saints, and friends with whom we had become acquainted in that place. We continued preaching to large congregations, and before we left found our places of meeting had become far too small for us, and the brethren were looking for a larger hall, for their better accommodation. I have said but little about opposition, but suffice it to say, we had enough of it.

I left that city for Bedford February 20th, a distance of 50 miles; went by coach and arrived there in the evening and found the Saints well, and about the same number and standing in which we left them three years before. I remained in that place one week, preached once every day, excepting the Sabbath, on which day we preached three times; this raised quite an excitement in that place and the regions round about. We ordained 2 priests, one teacher, and one deacon, some were baptized, others expressed feelings that they would be in a few days. I left that place for Birmingham by coach and railway; passed through Northampton, Weedle, and Covington, and arrived at Birmingham on Saturday evening, a distance of one hundred miles. Sabbath morning the Saints assembled for the purpose of organizing a conference, which was done, and Elder Cordon appointed to preside over it, the conference numbered 107 members, being one more than there was in the London conference. The work commencing at the same time, the prospect there was very favorable. Birmingham is a large place, containing about 300,000 inhabitants, is a place of much business, Iron works, Brass foundaries, Cutlery, &c., and lies near the center of England. I left that place for Manchester, stayed at the Staffordshire Potteries two nights and preached and baptized some, who have settled up their accounts in that place and are now in the city of Nauvoo. I arrived in Manchester the first day of April, 1841. On the 6th of April, we held our general conference, at which place we had the pleasure of meeting with Elder Hyde, which caused our hearts to rejoice, the particulars of this conference have been published in the 12th number of the Millennial Star.

I will also mention that Elder Young received, on our arrival here, a letter from Elder L. Snow from London bearing date 16th of May, on which day they held a conference which was just three months after the conference held by us in that place, the church in London at that time numbered seventy four, the church in Bedford 80, the other branches had increased in proportion. That conference had, almost or quite, doubled in three months. Elder Hyde and G. P. Adams were at the conference in good health and spirits. Elder Hyde was going from there to Bedford, where he calculated to stay two weeks to complete his writings; he was then going to London to have it translated into the German language, from thence he will immediately go on his mission to Palestine.

On the 20th of April we were hauled out of Liverpool dock into the river, where we bid farewell to Elders Hyde, Fielding, and scores of brethren. Hoisted sail on the 21st, and landed in New York after a voyage of 30 days. 130 saints landed with us, seven of the traveling High Council also landed at that time, viz: B. Young, O. Pratt, J. Taylor, G. A. Smith, W. Woodruff, W. Richards, and H. C. Kimball all in good health and also, R. Hadlock a high priest.

On the first day of July, Elders Young, Taylor, and myself arrived at the city of Nauvoo, where we had the satisfaction of finding our families all well, with the exception of Sister Taylor, who has since recovered. We were met by President Smith, and many of our old tried friends, whose countenances expressed the most heartfelt satisfaction at our return. The feelings of my heart at meeting my family and friends after an absence of nearly 2 years, cannot easily be expressed, but suffice it to say, I felt truly grateful to my brethren, for the feelings manifested towards us, and that it was a day which will long be remembered by me, there are many things I could mention which would be interesting, but I must bring my letter to a close,

I still remain your brother in Christ,

HEBER C. KIMBALL.

It will be observed in the statement of Dr. Shamp and his wife, which we publish in this number, that the Lord continues to own the ministrations of his servants, who obedient to his commands, go forth to proclaim his gospel.

We have had some conversation with Elder Knight, who has just returned from a mission to the state of New York, and the accounts which he gives of the spread of truth is very pleasing. When he first went, there appeared to be much hardness, and it was with difficulty, that he could get a hearing; but nothing daunted, he continued instant in season and out of season, until prejudice gave way, and numerous calls for preaching, were made on every hand, the sick were healed, and the meek increased their joy in the Lord.

Elder Charles Thompson is yet laboring in Batavia, and the regions round about, with considerable success. We have been informed of other cases where the power of God has been present to heal and through faith in Jesus Christ, several remarkable cures have been performed—To God be all the glory. Amen.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY AUG. 16 1841.

TO THE PATRONS OF THE TIMES AND SEASONS.

The lamented death of my much esteemed friend D. C. Smith, has again called me to take a part in the management of this paper.

Altho' the circumstances which have again induced me to assist in its publication are painful and distressing, yet I shall assiduously engage in the duties which devolve upon me, and render what assistance I can, to make it an interesting periodical, suited to the wants and circumstances of the church at large, and hope it will continue to meet with that support which has heretofore been bestowed upon it.

I cannot refrain from saying, that the death of Brother D. C. Smith, its late publisher, has caused a vacuum in society, which but few, if any, will be able to fill. I ever found in him a brother and a friend; and his memory will be cherished by me while time shall last; and I indulge the fond hope of again renewing our acquaintance, when sorrow and sighing shall be done away, to be interrupted no more for ever.

Having heretofore occupied the same station I now resume, it is useless for me to make many remarks upon this occasion, but suffice it to say that no pains shall be spared on my part to promote the welfare and interest of the readers of these columns; and to fill, as far as possible, the place of my much lamented, yet illustrious predecessor: which, if I shall be able to perform, will be a source of joy and satisfaction to my heart, and I shall feel assured, that when called upon, I can, like him, render an acceptable account of my stewardship, and receive a glorious reward in the mansions of the blessed.

E. ROBINSON.

Nauvoo, August 15, 1841.

NEWS FROM ABROAD.

We are happy to inform our readers that the news which is daily reaching us, respecting the spread of the kingdom of God is indeed cheering and satisfactory. The faithful laborers who are engaged in pruning the vineyard find abundant employ, and are wishful to have more assistance, for the harvest is great but the laborers are few. We hope that their

wishes will not be unheeded, but that the Elders in this city and vicinity will be prepared to make every reasonable sacrifice, and "as giants, refreshed with new wine," go forth and proclaim the everlasting gospel to the children of men, that the world may be left without excuse when the heavens shall rend and the earth shall quake; when the Lord shall punish the inhabitants thereof for their wickedness, their hard speeches and their rebellions.

Awake! ye saints of the Most High, ye ministers of the sanctuary, ye anointed ones, assert your dignity as servants of God and by faithfulness, diligence, and patience render yourselves worthy the high calling—the authority which has been placed upon your heads, and haste to carry to your fellow mortals, who sit in darkness, the light of the gospel, the blessings of salvation, which shall raise them from the ruins of the fall, the degradations of sin, and set them on high, even to be kings and priests to our God and his Christ.

MURDER AND LYNCHING.

We are sorry to have to record two instances which have recently transpired, where the laws have been superseded and four persons unlawfully executed.

The first of these occurrences took place in Ogle county, in this state. It seems that suspicion having rested upon a number of persons for horse thieving, &c. The citizens had warned them to quit the state. This aroused the desperadoes, who determined to be revenged, and a gentleman of the name of Campbell was shot. This occurrence aroused the entire community who made all possible search for the murderers, but did not succeed. They, however, captured several of the gang and took them to a grove to await the decision of the multitude, the following we copy from a correspondent of the Chicago Democrat.

"A more respectable assemblage of individuals could hardly be convened in the northern part of Illinois. There were ministers, doctors, lawyers, farmers, and mechanics, and amongst them men whose weight of character was a sufficient guarantee that no single step would be taken which was not justifiable and even absolutely necessary. Before this tribunal the prisoners were put upon their trial. The examination was conducted with a calmness, a gravity, and deliberateness which could not have been surpassed had their responsibility been augmented by the obligation of an oath, or if they had been controlled by the fear of the pains and penalties of perjury. After a full investigation it was unanimously decided by the company, of whom at least 250 must have been present, that John Driscall and William Driscall had conspired with others to take the life of John Campbell, and had been accessary to his murder—and that they were guilty of many other criminal offences previously committed. Whereupon it was moved that they should be shot forthwith, and the motion was unanimously carried. At their request a minister of the gospel was provided, and an hour's respite granted for the purpose of religious conversation. At the expiration of the hour, the sentence was carried into execution, and without a struggle or a groan they yielded up their respective spirits to Him who gave them. Thus died two hardened ruffians, whose whole life had been one uninterrupted career of crime and wickedness.

The other circumstance took place in the state of Kentucky. The following are the particulars:

Maythe and Couch had been confined in the jail at Williamstown, in Grant Co. Ky., for the last three or four weeks, charged with, and no doubt guilty of, the attempt to murder Mr. Utterback the Drover. Mr. U. it seems, has been lingering in a miserable state—his throat having been horribly mangled—at a tavern a few miles beyond Williamstown, on a much traveled road, and an object of commiseration with every passer by. He is a citizen of Bourbon, the next co. to Grant, and where the excitement has been increasing ever since the attempt to murder him. It being now problematical however, whether Mr. Utterback might not survive—although in such restored situation as to be neither useful to himself nor his fellowmen—the uncertainty increased whether the utmost penalty of the law would be visited upon the prisoners, nothing less than which, it seemed,

would pacify the people of Bourbon.—Many of the citizens of that county therefore, deliberately resolved upon the summary execution. They first deputed ten citizens of the county to visit Williamstown, and inform the citizens of that place, and the prisoners particularly, that at such a time the prisoners were to be executed. This notice was thirty six hours previous to the actual execution, and a clergyman was also sent, and actually went to the prison for religious converse with the prisoners.

On Saturday last in pursuance of the notice, about five hundred citizens of Bourbon, to which were added some from Scott and Harrison counties, came into Williamstown in solemn procession and most perfect order. They had chosen their Sheriffs to act for the occasion, and proceeded to the jail, and demanded Maythe and Couch. The Sheriff of Grant refused to give them up, on the keys of the prison: he offered, however, no other resistance, and the people at once broke open the doors. They then took the prisoners, placed them in an open waggon, their irons on them took up the line of march without the least noise or confusion, to the spot of ground where the murder was committed about four miles distant. By this time the number assembled was believed to have been at least two thousand. After arriving on the ground, Mr. O'Hara, a member of the bar, addressed the people for some time upon the propriety of permitting the law to take its course. He was listened to with the utmost silence and respect, but without apparently altering the determination of a single person present. The preliminaries were then adjusted and the prisoners were asked if they had any thing to say previous to the closing of their earthly accounts. One of them, Maythe, addressed a few remarks to the people, admitted the commission of the act for which they were to suffer, denying however, that it was his wish to commit actual murder. Religious service was then performed by a clergyman present, and Maythe and Couch were hung in their irons upon a tree standing over the same spot where their crime was committed. Rude coffins were constructed, and there they were buried.

However deserving the culprits may have been of the fate which they have suffered, yet every reflecting mind must at once stand appalled at such unwarrantable and unconstitutional proceedings.—If the laws are defective, why not the people rise up *en masse* and have such amendments, and alterations as will better secure the end proposed, instead of carelessly looking on until the evil arises to such a height as threatens to overwhelm the social order, and thieves and marauders practice their iniquitous and bloody designs without fear! Let the people do their duty and nip the evil in the bud, and there will be no cause for those outbreaks and flagrant violations of the constitution. We have had too much mobbing and lynching for the honor of the United States, and such proceedings are not calculated to raise her in the estimation of her best citizens or of enlightened foreigners.

If the main pillar of the constitution, viz: the Judiciary is tottering, and the citizens after delegating that power into such hands as they choose, and then again take it into their own at pleasure, and use it as their excited passions may dictate—then farewell to order and virtue, the foundation of the social compact is at once destroyed, and the glorious constitution of America—the boast of freemen and the admiration of the world will fall, and in its ruins crush its best and noblest friends.

ANTI-MORMON ALMANAC.

We have seen a notice in one of our exchange papers of an almanac bearing the above title, published in the city of New York, for the year A. D. 1842.—It seems that Satan and his emmisaries are determined to bring the saints into notice, and raise an excitement among the people. Although we deprecate the spirit which actuates those who engage in such plans to put down the truth, yet we are assured that in the providence of God they will ultimately tend to the glory of God—the spread of truth and the good of the church. Although the world be flooded with lies and evil reports; let the servants of God go forth, "*with the pure testimony put forth by the spirit,*" and they will brush away the cob webs of superstl-

tion, and the refuge of lies will be *swept away*.

☞The Saints are informed that the quorum of the Seventies have withdrawn their fellowship from Elder Jesse Turpin, until he make satisfaction, to said quorum for his conduct.

By order of the quorum of seventies.

A. P. ROCKWOOD, Clerk.

City of Nauvoo, August 14th A. D. 1841

COMMUNICATIONS.

[For the Times and Seasons.]

TO THE MEMORY OF THE LATE BRIGADIER GEN'L DON CARLOS SMITH.

Messrs. Editors:—

Few men ever lived more universally beloved and respected—by both strangers and acquaintances, kindreds and friends—than did our lately deceased brother—Don Carlos Smith. His worth, his amiability, his hospitality, his generosity of sentiment, his benevolence of principle, his capability as an officer and his usefulness as a citizen—are too indellibly impressed upon the hearts of this community, and the numerous circle of friends who are united to him by the endearing ties of natural affection, to be soon forgotten. With his brethren, he felt the grievous yoke of persecution—which he was willing to bear for the sake of the religion he had espoused and which he ever struggled to perpetuate—but the unpropitious hand of death has taken him untimely from our midst, and his ashes now slumber in the silent tomb. "He lies full low, but he lies in peace;" his spirit has gone to the God who gave it. Death has torn him from the wife of his bosom, and from the society of his little children; but he is at rest; his soul is emancipated; he feels no more the heavy hand of persecution; and the turmoils and adversities of this life, no longer agitate his peaceful bosom. He is taken from us for a little season; but we shall meet him again in that bright world, where the weary are at rest, and where sorrow and parting can never come. Then let the saints cease their lamentations; & thou, bereaved one, let those pungent sighs of heart-felt anguish be hushed into repose; let that heaving bosom be calm; let that widowed heart be comforted, and those tears of sorrow dried up! You soon shall join him in a better world than this! The Almighty loved him and has taken him home to His bosom! He has been taken away in the prime of his manly strength; you have seen his "noble nature"—like the fragile flower that yields submissively to the fury of the "sputtering tempest"—laid lifeless upon his untimely bier; you have followed him to the grave and seen him consigned to the silent bosom of the earth. He is gone; he departed like the dew of a summer morning, and his memory is to us like a pleasant dream.

Oh! death, thou destroyer of the human race! can nothing stay thy onward march? Must the high, the noble, the lovely, the courteous and the high minded of the earth, fall victims to thy relentless will? Can nought avert thy claim upon the loved ones that are among us? Alas! thou art no respector of persons; to die is the common lot of man! The exalted and the debased, the king who sways the regal sceptre of unmitigated power and the humble suppliant at his feet, must alike be laid low by the monster's unpitying sting. The utopian dreams of the aspirant for power, as well as the cherished hopes of the secluded plebean, are unreservedly crushed by the interposition of thy ruthless hand. Thou inflictest sorrow deep and grievous to be borne; thou makest husbands wifeless, wives widows, and children orphans! But when thou takest from us one who hath hope of eternal life, then can our sorrowing bosoms be comforted. Thou *hath* taken from us one whose unblemished integrity, whose high and noble bearing, and reciprocal feelings, have made a lasting impression upon the tablet of our affection, and raised him to a rank of eminence in society; but the blessed assurance that he has only bartered the respect of the world for endless joy and heavenly beatitude; calms our grief, dissipates our sorrow, and we repine not at the supreme will of our heavenly father. He has been laid low, in yonder grove—in its surpassing beauty, a fit receptacle for the sleeping remains of exalted virtue and holiest innocence—his noble person lies mouldering into dust; no more to be animated with life, until the resurrection morn; when the graves of those who sleep will be opened, the barriers of the tomb be burst asunder, the dead resurrected,

And bone to bone, and joint to joint,
Will be together joined.

Mr. Editor; I have not made the foregoing remarks for the mere purpose of pastime; but I have made them as a tribute of respect to the worth of our departed brother. His hospitable hand has befriended me in the hour of adversity; his sympathizing heart, consoled me in the midst of affliction; and now, that he is no more, let me pass my eulogy upon his name. I have spoken the feelings of my secret soul. Departed friend; rest thou in peace!

Respectfully yours,

L. O. LITTLEFIELD.

Rockford, Aug. 2nd, 1841.

BROTHERS SMITH & THOMPSON:

With pleasure I improve this opportunity to communicate to you something in relation to my journey and labours since I left Nauvoo, for Galena, where we arrived on Thursday night of the 15th. The next day in company with brother Shumway, I arrived at Vienna, where Elder E. H. Groves built up a small branch of the church last year, of which brother S. was a member. I held a meeting on the Sabbath following, and on Monday; on which day a Mr. Howe, a preacher of the Campbellite order attended meeting, who had prieviously sent an appointment for the next Sabbath. After I had addressed the congregation upon the prophecies in relation to Israel, in their present scattered state, and reasoned from the scripture that we must of necessity receive revelation, from the fact that the prophets had testified that when the Lord should stretch out his hand to gather Israel, not from the single nation of Egypt, but from all other nations whither he had scattered them in a dark and cloudy day, and bring them down into the wilderness of the people—all this without revelation, nay but says the Lord by the prophet, "I will plead with you face to face like as I plead with your fathers in the wilderness of Egypt, and cause you to pass under the rod, and bring you into the bond of the covenant;" after this I adverted to the testimony of Jeremiah, that in the transcendent glory of Israel's restoration, the wonders of the sea, and of Sinai's firm basis shaking at presence of its God, and the awe stricken multitude gazing with wonder on the stupendous scene, should all be forgotten and not come to mind. At the conclusion of my discourse, the aforementioned Mr. Howe arose and remarked that the discourse which they had heard was true. On the Sabbath following, Mr. H. had his meeting at 11 o'clock, and mine was at 2 o'clock—the same place and day. Mr. H. commenced his meeting by reading the 3rd chapter of the Acts of the Apostles, and laboured much to show, that the last days were those when the spirit of God was poured out on the day of penticost, the effect of which some attributed to wine, but the Apostle informed them it is that which was spoken by the prophet Joel and it shall come to pass in the last days saith God "I will pour out my spirit upon all flesh." The gentleman so unwilling to admit of the fact, that God would give more revelation, thought to evade it by having the words of Joel fulfilled on the days of penticost, or so far as related to, that part which should produce visions, dreams, prophecies, &c., which of necessity would make an addition to revelation, which Mr. H. could not admit of without suffering the loss of his modern gospel. But this was not all, we learned from this advocate of modern reform, he fain would have had us believe, and that too with the bible in our hands, that the Jews to whom the son of God came in person in Palestine, comprised the kingdoms of Israel and Judah, which every biblical reader knows was not the fact, and that no such union ever existed since the days of Rehaboam, son of Solomon; thus he designed to show to the people, that the covenant of which the prophets spoke, that it should be established with the house of Judah and Israel, was then established, as he said, for one week, according to Daniel—which thing, every reader of the New Testament knows was not done even with the house of Judah in a national point of light, for the apostle testifies to the Jews, "that seeing ye judge yourselves unworthy of eternal life, lo we turn to the Gentiles."

To give place to what I have to insert I leave Mr. H. for the present. Brother Wm. O. Clark arrived here last night from Mineral Point and vicinity, where he has baptized 17 members, and a prospect for more. In this vicinity there is a spirit of inquiry after the truth which may result in the salvation of souls through the ministry of the servants of God. Br. Clark unites with me in saying, dear Brethren, we pray you by the love you have for the work of the Lord—for the

salvation of men, that you use your influence to have some intelligent labourers sent or directed to these parts, for truly the harvest is great and laborers few.—We want men that are workmen, skilled in the science of heavenly things. We do hope that this our request to you may not be unheeded. My health is such as not to admit of my preaching as much as I could wish; my past exposure having affected my lungs very much.

I close for the present by subscribing myself, your friend and fellow laborer in the kingdom of God.

AMASA LYMAN.

Batavia, N. Y. May 19th, 1841.

To the Saints scattered abroad, and to all whom it may concern:

GREETING.

Be it known that on or about the first of December, last, we J. Shamp and Margaret Shamp of the town of Batavia, Genessee County, N. Y. had a daughter that had been deaf and dumb four and a half years, and was restored to her hearing the time aforesaid by the laying on of the hands of the elders of the Church of Jesus Christ of Latter Day Saints, commonly called Mormons, through the power of Almighty God, and faith in the Lord Jesus Christ, as believed and practiced by them in these last days.

The circumstances attending her restoration were these. It was asked, as a sign in a meeting of the Latter Day Saints by an Elder of the Babtist Church of the name of Stimson in an insolent manner, and he said if they would heal the child he would be a Mormon, and he would guarantee that the whole congregation would be Mormons too. When the sign was asked, it was manifest to me by the spirit of God, that if I would believe and obey the fullness of the gospel it should be done. Soon after we had obeyed the gospel, Elders Nathan K. Knight and Charles Thompson came to our house and they administered to her by the laying on of hands and she was restored to her hearing, and now she both hears and speaks and is improving very fast in talking; for which we feel to thank God for the blessings and power of the gospel as manifest in my family at three different instances, and in a number of instances in our neighborhood. Those affected with numbness have been restored—a fever sore on the ancle that medicine had no effect upon was healed by the laying on of hands. Another case in our vicinity of a disease in the chest—a severe case indeed, and given over by the physicians, and the night previous to the lady having hands laid on her by the Elders, her friends thought she would not survive until morning—she was immediately restored by the laying on of hands and faith in Jesus Christ.

We had a child attacked with the inflamation of the lungs, for which we applied to medical aid but it got no relief; then we called upon Elder Knight and he laid hands on her in the name of Jesus Christ, and she was instantly healed and in fifteen minutes appeared as well as ever she did.

My wife had a swelling in her side internally, of two years standing, to relieve which medical aid had been sought for and tried but in vain. It had become very alarming so that she was unable to do much, and we had given up all hopes of her recovery; but to our great joy she was restored, immediately, by the laying on of hands, by the miraculous power of God, to the glory and honor of his name. Brethren let us take courage, notwithstanding that persecutions and afflictions await us, and we are doomed to be cast out and set at nought by the sects of the day; and to have the finger of scorn and derision pointed at us, and to have all manner of evil spoken against us falsely for Christ's sake. Let us keep humble, knowing that God exalteth the humble but bringeth to naught the proud and scornful. Our Savior said, "He that believeth on me, greater works than these shall he do," speaking of the miracles he had done at a certain time; and truly we are witnessing daily his mighty power by the signs which he said should follow his believing children.

And now we would recommend Brother Knight to the confidence and fellowship of the brethren wheresoever his lot may be cast, for God owns and has blessed his labors in this vicinity to the convincing of many and to the upbuilding of the Redeemer's kingdom, and the advancing of his cause, notwithstanding wicked men and devils oppose and strive to hinder the work from advancing, as we are witnesses, and subscribe our hands in testimony of the truths of the everlasting gospel as

taught and believed by the Latter Day Saints.

J. SHAMP.
M. SHAMP.

GENERAL ORDERS.

Head-Quarters, Nauvoo Legion,
City of Nauvoo, Aug. 10, A. D. 1841.

It becomes our painful duty to officially notify the troops of our command of the untimely decease of that noble chief, Brigadier General Don Carlos Smith—he fell, but not in battle, he perished, but not by the weapons of war—at his burial you paid him honor, but he is gathered to his fathers to receive greater honor.

In consequence of this afflictive dispensation of Divine Providence the commissioned officers of the staff and line will wear crape on the left arm for thirty days.

The commissioned officers of the 2nd Cohort will convene at General Smith's office, on Saturday, the 4th day of September, proximo, at 10 o'clock, A. M., for the purpose of electing a Brigadier General, at which time and place the Court of Appeals will sit.

The Legion will assemble at the usual place of rendezvous, in the City of Nauvoo, on Saturday the 11th day of September, proximo, at 10 o'clock, A. M., for the purpose of general parade—the military officers of the County of Hancock, Illinois, and the County of Lee, Iowa, are respectfully invited to attend.

The adjutants of regiments will form their respective regiments at 9 o'clock, and at 10 o'clock the adjutant of the Legion will form the line by regiments, and not by companies as heretofore.

A special Court Martial will convene at the usual place, on Saturday the 28th day of August at 10 o'clock, A. M. for the transaction of business.

JOSEPH SMITH,
Lieutenant General.
JOHN C. BENNETT,
Major General.

Head-Quarters, Nauvoo Legion, Ill.
City of Nauvoo, Aug. 10, A. D. 1841.

The commissioned and non-commissioned officers, and musicians, of the Legion, will convene at the usual place of rendezvous, in the City of Nauvoo, on Thursday, the 9th day of September, proximo, at 10 o'clock A. M. for the purpose of attending to a two days' drill and camp duty, preparatory to the general parade on the 11th. Punctual attendance will be required.

A. P. ROCKWOOD, Drill-officer.
HUGH McFALL, Adjutant.

University of the City of Nauvoo, Ill.
Aug. 10th, A. D. 1841.

The Regents of the University of the City of Nauvoo will convene at the office of General Joseph Smith, on Saturday, the 4th day of September, proximo, at half past 10 o'clock, A. M., for the transaction of important business. Punctual attendance is requested.

The Department of English Literature is now in successful operation under the supervision of Professor Orson Pratt—a gentleman of varied knowledge, and extensive acquirements, who is admirably qualified for the full execution of the high trust reposed in him, as an able and accomplished teacher.

In this department a general Course of Mathematics, including Arithmetic, Algebra, Geometry, Conic Sections, Plane Trigonometry, Mensuration, Surveying, Navigation, Analytical, Plane and Spherical Trigonometry, Analytical Geometry, and the Differential and Integral Calculus;—Philosophy;—Astronomy;—Chemistry;—etc., etc., will be extensively taught.

Tuition—Five Dollars, per quarter, payable semi-quarterly, in advance.

JOHN C. BENNETT, Chancellor.
WILLIAM LAW, Registrar.

Mayor's Office, City of Nauvoo, Ill.,
August 10th, A. D. 1841.

The City Council will convene at the Council Room, on Saturday, the 4th day of September, proximo, at 10 o'clock, A. M., for the purpose of electing a Councillor, and a Regent of the University, in the place of General Don Carlos Smith, deceased; and the transaction of other important business.

JOHN C. BENNETT, Mayor.
JAMES SLOAN, Recorder.

NAUVOO FERRY HOTEL.

J. BENNETT, having the occupancy of the *Stone House*, recently in the possession of Sidney Rigdon, will appropriate it as a

House of Entertainment.

Travelers and resident boarders, shall be well treated and reasonably charged.

Commodious stabling on the premises.